

THE PLYMOUTH BANNER.

"THE STAR-SPANGLED BANNER, LONG MAY IT WAVE, OER THE LAND OF THE FREE AND THE HOME OF THE BRAVE."

A Family Newspaper, Devoted to Education, Morals, Science, Agriculture, Commerce, Politics, Markets, General Intelligence, Foreign and Domestic News.

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THE BANNER.

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RICHARD CORBALEY.

TERMS.

If paid in advance, \$1.50
At the end of six months, 2.00
If delayed until the end of the year, 2.50
The above terms will be strictly adhered to.
No paper will be discontinued until all arrearages are paid, unless at the option of the Publisher.

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Advertisements will be conspicuously inserted, at the following prices, viz:
For 1 square (of 10 lines) 3 insertions \$1.00
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Advertisements must be particular to mark the number of insertions on the face of the advertisement, or they will be published until ordered out, and charged accordingly.
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All communications from a distance should be addressed Post-Paid to the Editor.

NEW GOODS AT THE REGULATOR!!

J. L. WESTERVELT.

Is now receiving a splendid stock of Fall and Winter Goods, which he offers to the citizens of Marshall and adjoining counties, at a low rate, and better variety than has ever (heretofore) been offered in Plymouth, and as he has no profits to divide, he is satisfied that he can sell, as low as any of his neighbors. There is no reason for this. The Regulator, is well known as the One Price Store, where no time is lost by haggling. Goods are sold at the same price, can be purchased with goods at the same price, he intends selling for such pay as the people have to pay with, and is disposed to accommodate us usual those who want credit. His stock consists in part of the following:

DRY GOODS,

Cloths, Cassimeres, Kentucky Jeans, Satinets, Crash, Ginghams, Prints, Silk, Poplins, and Muslin De Launay, 15 cents per yard, good, hand-some, and fast color.
Also, Bonnets, and Ribbons enough for all the Ladies in the County.
Shawls, Bay State, Empire State, Louis, Square and Oblong, Fine or Coarse, dear or cheap with qualities and prices, warranted to suit. Gloves any quantity, for the largest woman or the smallest girl, men and boys not excepted. Hosiery, Hosiery, cotton and woolen lace, Edgings &c., &c.

CROCKERY

Plates, Tea-cups and Saucers, with knives and forks enough to set a very large table in Marshall County, Tumblers, Glass, Dishes, Peppers and Salts, Wash Bowls and Pitchers, Tea and Coffee Canisters, and a few others of Fine Ware.

HARDWARE!

Shovels, Spades, Log Chains, Chisels, Pock at Knives, Door Butts, screws, choppin knives, meat yards, shears and scissors, large and small, nail-saws and all Barn door hinges, nail-gates, a variety of ware, spoons large and small, files, mill saws and taper augurs, all sizes, tape measures, and all shoe-knives, horse cards and curry combs, grinders, sapirous wire and all cast iron wagon boxes.

BOOKS & STATIONERY

School Books, Steel Pens, Paper plain fancy and gilt edged, Envelopes, ink, slates and slate pencils.

BOOTS

Long Legged, Kip, Calf and Hunter. Boys you are not forgotten, and has some small ones for your especial benefit.

SHOES

for the Ladies, Gaiters, slippers, Boots, fine and coarse high and low prices, and India rubber shoes cheaper than ever.

HATS AND CAPS.

Fine Black, Mole-skin, Kossuth, Buena Vista Brush and wool hats, Silk Plush, Cotton Plush Cloth, Boys and Childrens Caps.

GROCERIES

Tea, Coffee and Sugars very cheap, Pepper, Spice, Nutmegs, Cassia, Molasses, and Sugar House Syrup of the best quality, Mackerel, cod fish and sardines.
IRON a general assortment of Round and square, flat and Band

CLOTHING

To which he invites particular attention, as he has bought a pile and means to sell it, in fact, it must be sold, and all he asks is for you to come and inquire the prices, examine the quality and try the fits, then he thinks you will purchase and be satisfied, a few of the articles are;

OVER COATS,

Frock coats, Sack and Frockcoats,

VESTS,

satin cloth, figured, and Valenciennes.

PANTS,

black Cassimeres, Satinet, Kentucky Jeans, Sheep, Gray, corduroy, and fancy cassimeres.

AN ADDRESS

Delivered before the Sons, Daughters and Cadets of Temperance, at the Methodist Church in Plymouth, Marshall county, Ind., March 1st, 1853,

BY MRS. C. M. D. BARNETT.

(Published by request.)

Sons, Daughters, and Cadets of Temperance:

Ladies and Gentlemen:

I have been politely invited to address this meeting on the subject of temperance—a subject of the deepest interest to every individual; and from a high sense of duty, I have concluded to surmount the inherent timidity of my sex, and my own constitutional nervousness, and accept the invitation.

My auditors will, of course, understand that I am no licensed lecturer, sent abroad by a particular school, to advance certain dogmas, to the consequent destruction of all antagonistic ones. Therefore, what I may say on this occasion, that may seem out of place, harsh or heterodox, is to be attributed to me alone, and not charged as the sentiment of any sect, class, society or organization whatever.

I will meet the kind invitation that has placed me before you this afternoon, with a few remarks of a strictly practical character. To my brothers and sisters in the orders, no apology, from my position, is necessary, and to the world without, none, I am confident is due. We as Daughters of Temperance, have taken one step forward in reform, and we are happy that we are permitted to act in this great work. We do not come here as mere voiceless ornaments of this festivity, but as fellow-laborers in the cause of Temperance; and though we ask not for the right of elective franchise, or the title of Reverend or Professor, yet we congratulate ourselves that we may appear here fully equipped, taking part in the line of parade without fear of giving offence to any. When the bugle sounds to arms, we hope to be ever found in our appropriate place in battle. One word as to our origin, and we will then pass to our principal topic—our mottoes as separate organizations:

On this subject, I am not aware that anything has ever been published; but from personal acquaintances, I have gathered a few items. Miss Lucy Graves of New York city, who has for years been the Gr. Seize, of the N. A. Grand Union, is justly styled the founder of our Order. Feeling deeply on the subject of temperance, and being greatly desirous of a more effective mode of laboring in that field of usefulness, she conferred with her friends who were members of the order of the Sons, and by their aid, drew up the form of Constitution. By laws and ceremonies for the first Union of the Daughters of Temperance. This Union was organized by her and known by the name of Franklin Union, No. 1, D. of T., and located in the city of New York. From this small beginning has originated all the Unions in our happy land—for though there are other branches than that of which she and ourselves are members, yet they all spring from the same root—Franklin Union No. 1.

When the scheme of a female order analogous to that of the Sons of Temperance, was first offered, it had to meet with all the usual obstacles of a great new idea. The public mind, despite all its enriching and culture, is a sort of cold, clayey, stubborn soil, in which the tender plants of fancy, novelty, sentiment—anything but the coarse grains of old-fashioned usage, take root and sprout forth with difficulty. Happily however, even in this rugged field, there are some warm and genial spots, where the delicate exotic, combining grace and beauty with utility—the flower with the fruit, the refinements of taste and imagination engrafted on the stock of practical good, is quickly adopted. In these rare conservatories, the strange illusions of the philanthropist—rejected by the coldness of the general mind—are enabled to unfold themselves. And so it was with the scheme of a sister order to the Sons of Temperance. Except by a few bold far-seeing spirits, head and shoulders taller than the mass, who saw the true destiny of woman, as a social agent, not by the miserable standard of prejudice and custom, but by a wise estimate of her natural power, except by these I say, the plan was scouted and ridiculed without mercy. Some even among the Sons, gave it at first, but a frigid welcome—some, especially those who were somewhat dependent on their lesser halves for good cheer at home, were nervous as to house-keeping, cookery and the children—they feared that Union matters would take up too much time, which they owned in fee simple, and they rather mistrusted, moreover, that the kitchen and nursery allowing perhaps an occasional furlough, for a quiet tea party, composed "woman's true province," as the phrase goes, and that we were not calculated as men are, to do good by system, that charters, constitutions and by-laws were male prerogatives decidedly, and above all, that the organ of secretiveness in female heads was rated by all phrenologists at a desperately

low figure. I know not how many other dashes of cold water were made at the project—no matter. The whole thing was brought to a focus in a twinkling by that most infallible cure for the doubts of husbands—woman's will. In spite of polite ridicule and gentle badinage, in spite of earnest friendly remonstrance, in spite of the stern expostulations of religious prejudice—both stubborn and blind, and stubborn precisely in the ratio that it was blind—the scheme was realized. A specimen Union was actually formed. This quickly multiplied itself into others, and finally they have spread throughout the whole land.

We have reason to be devoutly thankful that our institution has outlived the reproach that was thrown upon it, when we first assumed the post and badge of social reformers. A slight step in the progress of time has brought us to a station not merely of rest—not merely of stability, nor yet merely of utility—but of honor also. The imputation of indelicacy which we had to encounter at the outset has recoiled upon our stigmatizers in all its bitterness. They have been compelled to admit that we have thus far kept in the narrow way betwixt usefulness of life, and forwardness of manners, and have been enabled to bear with acknowledged force upon the empire of intemperance, without impairing those distinctive qualifications which have been bestowed upon us, in order that we may discharge peculiar moral duties in the human family. It is now acceded to, and we thank justly, that we have not passed out of the province assigned us by Creative wisdom, but have rather now first occupied it, in assuming the office and classification by which we are known.

Go on then, my sisters—cast off all the shackles of false opinion and custom—descent band in hand with these our brothers, into the arena of conflict; learn if possible, to employ, sometimes in public, that eloquence which is so full of persuasiveness in private life; but if not, continue to give the invaluable aid which the very fact of your organization exerts in favor of the cause, and teach the poisoners of husband, son, father, brother—the plagues that have wasted with cold and hunger and want, the happiest household of earth, and blasted the fairest buds of cradle infancy, that the moment it is permitted you to take your due position in society as an active independent ministry of reform, you will not fail to marshal all your energies—all the prerogatives of sex, of beauty, of grace and accomplishment—your smiles that gladden like the sunshine, your frowns that wither like a curse; in battle array against them.

Sons of Temperance—our brothers—there is too much of oneness in our purposes and in our views on this subject to permit us to adopt rules and customs for the rigorous separations of our different institutions. For mutual convenience and benefit this is our general principle, but at most the difference of the orders is but trifling, and merely nominal and in the widest sense we belong to the same great fraternity—the temperance army.

We have taken up arms in the conflict between right and wrong in the war which the appetites are ever waging against the holier and more exalted principles of our nature. We have raised our Banner in the cause of humanity against a mighty scourge, and it is for us to stand united, and do battle manfully or desert the cause and go over to the enemy. There is no neutral ground. We are either for or against temperance—our influence is either on one side or the other. He who stands not on the side of the down trodden, the oppressed, the beggared—the side of justice and of right, is certainly in the ranks of the great army of wrong—a wrong that is spreading desolation, sorrow, suffering and death far and wide, everywhere. We have adopted mottoes differing and yet similar.—Yours, Love, Purity and Fidelity; ours, Virtue, (which implies purity.) Love and Temperance. Whatever might have been the original idea of this meeting, is it not a fitting occasion for us to dwell for a few moments upon these beautiful mottoes? By adopting them we pledge ourselves, do we not, to adhere to all they imply both directly and indirectly? As we pass along let us compare our lives with our profession, and inquire within ourselves if in all things our principles and practice coincide. Each word expresses a sentiment and involves a principle, and if strictly observed would form an important lesson for each day's study and consideration.

The first word in yours is common to both orders, and is the embodiment of the new commandment given by our Saviour to his disciples: Love is declared to be the fulfilling of the law. It is this principle which, rising in the source of all good, flows down to his creatures—to that which was his image, and recognized in man (although so dreadfully defiled and disguised by sin) in any and in all circumstances, a redeemable, because a redeemed being, an integral member of the Creator's family; and in his lowest

state of degradation and wretchedness, a brother to the humanity of our Redeemer. In applying it to ourselves, what is to be understood? Is it not that as brothers you are required to seek each other's good—guard each other's reputation, reprove kindly where reproof is necessary, and bear long with each other's weaknesses and infirmities; and as Daughters of Temperance, that we cherish for each other that sisterly affection that characterizes every well instructed family; and that we exercise towards each other as kindred associations, that love or charity that thinketh no evil, is not easily provoked, but hopeth all things, endureth all things? Perhaps in no one particular, do we so often forget the obligations resting upon us as in this. We do not remember that the fault of our brother or sister may be one that we ourselves are guilty of; and instead of viewing them with that spirit of love that never faileth, we at once condemn. The Scottish bard has beautifully said:

"Oh, would some power the giftie gie us,
To see ourselves as others see us."
And thus teach us to show that mercy, that consideration and tenderness towards the erring, that we would hope for at their hands. When we fully carry out this principle of our motto, such will be our course of conduct.

We should by no means, confine the exercise of this principle to the members of our associations; but we should in the fullness of this spirit, seek the fallen, the vicious, the depraved, the degraded of whatever rank, whatever condition. Let it never be said with truth, that our institutions confine within themselves the benevolence that belongs to all our fellow-creatures. This objection is absurd on its face, and were this the time and place to answer the legion of arguments that are brought against us, this so preposterous, would scarcely demand a passing notice. It proceeds from the conceit that the human heart, like a pint bottle, holds a certain measure of kindness, and no more; and if this be expended on a particular fraternity, the world at large goes without a taste. I think, on the contrary, that it is like the widow's cruise of oil, that failed not on its freest bestowment. But the first object of our association is the promotion of temperance; therefore we should especially seek the inebriate and endeavor to win him back to a life of virtue and purity—principles involved in our first term and the second of your expressive motto.—This is not an external purity of reputation merely, but a purity of character, of action, of thought and of intention. This purity constitutes true virtue; therefore the terms are synonymous.

Let individuals, no matter how deeply fallen they may have been; or however much defiled by the filth of intemperance, unite with either of our orders, (for alas! there are women as well as men who resort to the maddening bowl,) we have learned to look upon them as having taken the first step towards moral purification. If he continues faithful, we soon see excellencies of character that we had never before discovered. We had been accustomed to look upon him as a loathsome, brutal and disgusting image of human nature.

Brutal did I say? I beg the pardon of the brutes—for never yet has the lowest order of the brute creation so far departed from the laws of their nature, as to partake of this unnatural stimulus, and thus become the enemy, the destroyer of their own race. But sunk as he has been, below the brute, and closely as he may have resembled the man described in the Scripture, who was possessed of a legion of Devils, we soon see him clothed, and in his right mind. Why this change?—It is because the unclean ardent spirit has gone out of him, and he has adopted the motto of love and purity; the purity of our fallen nature it is true, but once brought from his insanity, he is in a condition to receive the truths of the gospel, and thus become prepared for the purity of the saints in light.

If duty calls us even to the lowest, foulest haunts of vice and impurity, let us go, but with us our mottoes standing out in bold relief, I would, that as in ancient times, they were even engraven upon the bells of the horses, and worn forever upon the forehead as an unmistakable intimation of the character of our mission with them. We cannot be excusable in refusing to discharge such duties, painful though they may be. All our influence should be exerted to bring the deluded, wretched victim of intemperance into this fold of love and purity; but let it be done with fidelity. If we seek their society for our own amusement—or frequent their resorts as a pastime, or from any motive but to reclaim the wanderer, or punish the offender who will not be reclaimed, we debase ourselves instead of elevating them.

Not only should we strive with true fidelity to win back our erring brother, but we should guard the young, and instill into their minds such principles as will be to them a rock of defence. As Daughters of Temperance, this work es-

pecially devolves upon us, though I would by no means confine this work to the members of the union. Here is a wide field—so vast that to attempt to cover it in an address like this, would be to fail. We can but glance at this part of the great work, in which we are all professedly engaged.

There are walks of usefulness which it was specially designed by Providence that women should occupy. It is not so much her exclusive province to eradicate the words of error and vice, as to prevent the seed being sown. It is not so appropriate to her to raise the fallen as to prevent the fall. The peculiar province of women in reforming the world, is to draw people to virtue. Man's especial office in this respect, is to drive them from evil. A certain writer has remarked, that woman must represent the gospel of reform, while man impersonates the law. These elements, he remarks, are not antagonistical in the moral world, but like repulsion and attraction in the natural, they constitute not opposing principles, but co-operative qualities together producing right action. It is true, that in the temperance reform, we have examples where women have resorted to physical might to accomplish what man should have done with his own right arm. We have read of females actually tearing down a grogshop—demolishing a distillery, whipping an incorrigible rum-seller—sewing up in a sack, a walking rascal in the shape of a husband, and sobering him by an effectual dose of the oil of hickory, and many other acts of coercion. These seeming outrages cannot of course be justified, except in extreme cases. But if it be true, that the liquor traffic is dealing out death, eternal death through our land—destroying fathers, husbands, brothers, sons, the dearest objects of her soul's affections, and men refuse, or what amounts to the same thing, delay to put away the evil from our midst, will she not be justified, acting as she does in self defence in resorting to any instrumentality in her power?

Much has been written, and much more will be written upon the kindness due from the wife to a sottish husband. The praise of gentle woman who tamely submits to the indignities of a bloated, loathsome relic of a man, because he was once her husband, her joy, her pride, has been sung and applauded in every part of our enlightened country. But for my own part, I must dissent from any such false notions of the duties of the wife, and repudiate all such encomiums.

Love and kindness, persuasions, entreaties, faithful and affectionate should be tried, and tried till every hope of reform in that direction fails, then if he will not forsake his cups, or in other words if he cannot, (for in such instances, the spirit is willing but the flesh weak) let her persist in his barbarous practices, let her resolve herself into a committee of the whole, and enforce such laws as in her own judgment, and with her own experience she shall deem most salutary and effectual. A wife better fulfills her marriage vow when she kindly and affectionately incarcerates her husband who cannot take care of himself, than by tenderly and lovingly, suffering him to roam at large from grogshop to grogshop, a laughing stock to some, a subject of abuse for others, and a byword to all.

No, no, it is no mark of affection for a wife to yield her comforts, and the happiness and safety of her family to gratify the fiendish appetite of him who should feel it his pleasure as well as duty to provide for her and supply the wants of his household. Neither do I consider it an indication of uncommon good sense. Who calls it kindness to let an insane man toy with fire-arms, or experiment upon his throat with edged tools? No one breathes that not person so demented: and yet fire-arms, bowie knives, dirks and razors, are harmless in the hands of the lunatic, compared with the maddening, soul destroying bowl in the hand of the inebriate. But I have wandered somewhat from our proposed subject, for which I make no apology. I am so heartily sick of the croaking of many persons as to the duties of wives to drunken, worthless, abusive husbands, that I am loath to let an opportunity pass of promulgating what I deem more wholesome doctrine. To return then to our mottoes.

TEMPERANCE—happy would it be for the world, if this were the motto of every man, woman and child. Would to Heaven it were—and happy would it be for hundreds, if all who once adopted it had adhered to it with fidelity. But alas! alas! how many have fallen, who were once enrolled under the banner of total abstinence, and did run well for a season. There are those who have come up out of the gutter, signed the pledge and become and continued men—temperance men. But if the whole number of thoroughly reformed drunkards were told, I am disposed to think, that many would be startled by the smallness of the sum, I am confident the case is a very rare one, where a confirmed sot, becomes confirmed, consistent, temperance man.

It is therefore with a very high degree

of pleasure that I look upon this youthful band of co-laborers in this noble cause, the cause of God and all mankind. In point of merit, I think both Sons and Daughters must yield the palm to the Cadets in a few particulars which I will briefly notice.

Their pledge is more comprehensive than either of the kindred orders—prohibiting the use of the filthy weed tobacco. This is as it should be. The disgusting habit of using tobacco in any form once acquired, is hard to overcome, and frequently leads young men from the society of the refined and delicate, to mingle with those who are coarse in their manners, and dissolute in their morals: I hardly know how to reconcile the use of tobacco with strict temperance principles. In Art. 6, Sec. 4, I find that in order to obtain or retain a standing in this Association, the candidate must be decorous in his manners, chaste in his conversation, and free from the crime of gambling, a sin that is ruining its thousands in our land; intemperance almost invariably follows in its wake, and thus the poor victim is doubly wretched, doubly guilty.

How beautiful, how lovely the sight to behold the young trained up in the way they should go. It has been happily said, that the minds of the youth are like wax to receive, but like iron to retain impressions. How necessary then that they should be rightly instructed, educated not only mentally, but morally, religiously. And here the field of labor which I before glanced at again opens up before me. To whom is this moral and religious training almost exclusively entrusted? The answer hangs on every lip—to woman. She bends the twig, and as the twig is bent, the tree is inclined.

Oh woman, great is thy responsibility. Then while the power is yours, to make these youth what you would wish to see them when they are men, exert it—begin with the first dawning of inquiry to direct their minds to the pure and holy—teach them by precept and example to shun the company of those who would lead them from the path of rectitude, bring them into this section of Cadets, and under every influence that will stamp upon their tender minds an abhorrence of vice of every form, especially that of intemperance. Who will be our Legislators, our Congressmen and Senators, our Judges, Justices and Jurors, thirty, forty, or fifty years hence? The answer is ready: the children of the present day—the infant now hushed on its mother's breast, "pleased with a rattle, tickled with a straw." The whining schoolboy, trudging unwillingly to school, scarcely realizing that the universe contains a being wiser or more powerful than his mother, I say then while you have such almost unbounded influence, use it, and use it effectually, that when these children, these lads, these Cadets come to be rulers, they may rule wisely—live temperately, die happily, and in the day for which all other days were made they may rise up and call you blessed. What tongue can tell the misery and suffering, the ignorance and degradation that intemperance is pouring out upon families—upon communities, upon nations. Well were it for us if we fully appreciated that this is a matter in which we are every one interested, and with which our happiness is somewhere interwoven, and that effects us either in our own houses, or through our friends, or our neighbors; and the public well—the prosperity of our own happy country, with her villages and cities, her schools and colleges—her enterprise and commerce, is no small item to be taken into the account. If there is any form of government devised by man, that above all others demands that all its citizens should be educated and enlightened, that government is our own. Our whole success and happiness as a nation, and the perpetuity of our institutions depend upon the state of general knowledge and the moral character of the whole people. Monarchies and aristocracies are grounded in ignorance and superstition, but our beloved Republic derives its vitality from the intelligence and the integrity of the many. Let us then, actuated by love to our fellow man, with purity of purpose, discharge with fidelity those duties we owe not only to ourselves, and to Him from whom we derive our existence, but to society and to our country, and may our efforts to advance the cause of "Truth, Virtue and Temperance," soon usher in that day when it shall no longer be said that

"Man's inhumanity to man,
Makes countless thousands mourn."

☞ If spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, ripen years will be contemptible, and old age miserable.

☞ There is a voice of warning in the following, to which the young especially, should give earnest heed:—But one false step, one loose principle may wreck all your prospects, and all the hopes of those who love you.